

PIONEER BISHOPS OF INDIANA





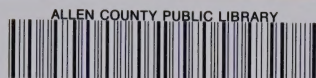
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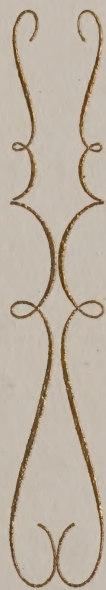
Former Bishops

of Indiana





Pioneer Bishops  
of Indiana





From a pen sketch by Agar.



# PIONEER BISHOPS OF INDIANA

Sketches  
of the first four Bishops  
whose combined work was the  
foundation, organization and establishment  
of the  
Catholic Church  
in  
Indiana  
1834 - 1877

Simon Brute de Remur, 1834-1839

Celestine de la Hailandiere, 1839-1847

John Stephen Bazin, 1847-1848

Maurice de St. Palais, 1848-1877

by  
Rose Dawson Schultheis  
1950

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Bishop of Evansville

August 18, 1949

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by  
Rose Dawson Schultheis  
Vincennes, Indiana



Schulz Lewis 100

724400

*To my family  
for their love  
and encouragement.*

BISHOP'S HOUSE

224 S. E. First Street  
Evansville 8, Indiana

August 18, 1949

Mrs. Leo Schultheis,  
Vincennes, Indiana.

Dear Mrs. Schultheis:

Your "Pioneer Bishops of the Diocese of Vincennes" should help to keep alive the memory of these early bishops who sacrificed a great deal for the growth of the Church in Indiana. I am certain that God will bless your work.

With every good wish, I am

Sincerely yours in Xto,

✠ Henry J. Grimmelsman.



## PREFACE

The material used in this brochure has been collected from a number of publications, and little has been included that is the result of personal research. Often the author's exact words have been used, and credit is hereby given for their diligent work.

These sources include:

History of the Catholic Church in the Diocese of Vincennes  
Rev. H. Alerding

History of St. Francis Xavier Cathedral,  
Mr. Henry S. Cauthorn

Simon Brute de Remur,  
Sister Mary Salesia Godecker, O.S.B.

Journal and Letters of Mother Theodore Guerin,  
Sister Mary Theodosia Mug, O. P.

Life and Letters of Sister St. Francis Xavier,  
Madam Clementine de la Corbiniere

Catholic Church in Vincennes, 1847-1877,  
Sister Mary Carol Schroeder, O. S. F.

Rt. Rev. Bishop de la Hailandiere,  
Very Rev. A. Bessonies

The Vincennes Gazette,  
Vincennes Public Library

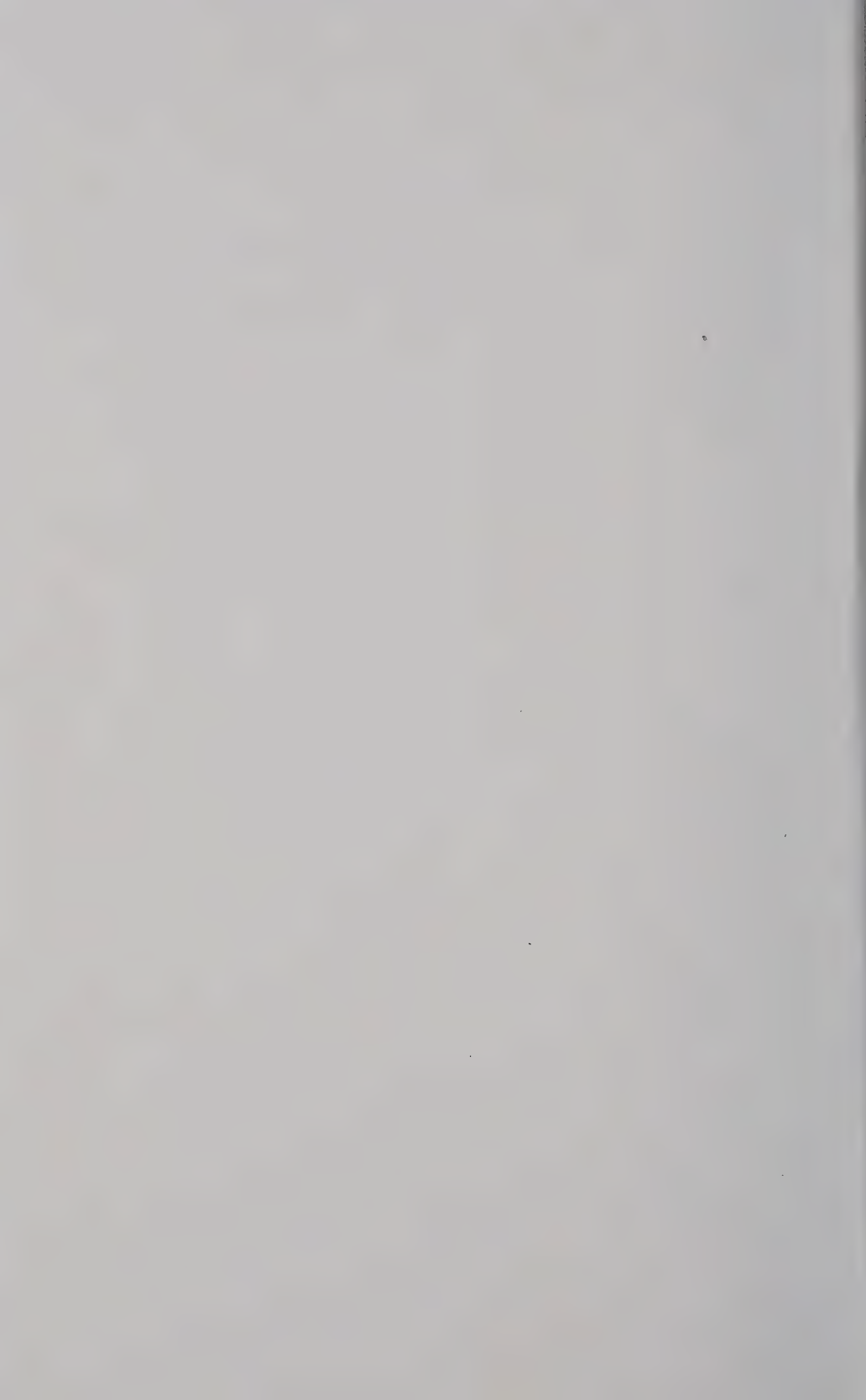
The Daily Sun,  
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Minutes of the Board of Trustees of St. Francis Xavier  
Cathedral,  
Old Cathedral Rectory

History of the Sisters of Providence of Saint Mary-of-the-  
Woods,  
Sister Mary Borromeo Brown

Permission to reproduce the portraits in this book was  
graciously granted by the Very Rev. Paul A. Deery, Rector of  
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Photos by Agar.





## INTRODUCTION



The Diocese of Vincennes was erected May 6th, 1834 by Pope Gregory XVI. Within its limits were included the whole state of Indiana and the eastern third of the state of Illinois, a total of approximately 55,000 square miles, equal to about one-third the size of France. The town of Vincennes, the largest in the diocese, had a population near 2,000.

In 1843 the section west of the Indiana-Illinois state line was included in the new Diocese of Chicago; and in 1857, another division was made, setting off the northern portion of Indiana to be designated as the Diocese of Fort Wayne. The Diocese of Vincennes remained until 1898 when Indianapolis was named the episcopal city.

The first four bishops of Vincennes were born and educated in France. The fifth and last bishop of the diocese was the American-born Francis Silas Chatard. Immediately after his installation he took up his residence at Indianapolis, and established the chancery there. The transfer of the seat of the diocese was made during his incumbency.





Bishop Brute



# SIMON WILLIAM GABRIEL BRUTE DE REMUR

First Bishop of Vincennes

1779 - 1839

Simon William Gabriel Brute de Remur was born at Rennes, the capital city of the Province of Brittany, France, March 20th, 1779. His father, whose name he bore, and his mother, Renee Jeanne Le Saulnier de Vauxelle, both boasted of a long line of distinguished ancestors. At the time of his birth, the father held the office of Director of Finance of the Province, with the prospect of a promotion to a higher position in Paris.

Madame Brute, a second wife, had been widowed by the death of her first husband, Francois Vatar, who held the appointment of Printer to the King and Parliament at Rennes. Her own family had enjoyed hereditary rights to honors including the use of a handsome suite of rooms in one of the wings of the Palace of the Parliament, the finest and grandest building in the city of Rennes.

The Brute family was wealthy and stood high in official and social circles and entertained many notables, both civil and ecclesiastical, with lavish hospitality. However, after her husband's sudden death, when Mme. Brute discovered that most of his estate would be absorbed by obligations to pay debts of his friends, she faced the necessity of living more modestly than formerly, altho she still was able to educate her two sons. She had retained the printing business of her first husband, and now installed it in her suite in the Palace of Parliament, and continued to enjoy the patronage of the government.

The education of Simon began at an early age and his progress was more rapid than usual. At nine he was enrolled at the College of Rennes for a classical education, specializing in mathematics hoping to become an engineer. But in 1791 the school was closed when the terror of the French Revolution spread through the city. The boy continued to study privately for the next few years. Then his mother, fearing he would be pressed into one of the bands of youths who served as firing

squads at the command of the terrorists, apprenticed him to her business and demanded that he be permitted to remain at his trade and become a good compositor. Thus he had no time to study for his profession.

By the time Simon was fifteen years old, the French Revolution had lost its momentum, and after the years of study alone or under the tutelage of priests concealed in their home, he could give up his printer's job and decide on a profession. After considering courses in engineering, law and medicine, he finally decided on the last, perhaps because he could begin his study in Rennes under an excellent practitioner of the Catholic faith, Dr. Duvall. Apprenticed to this physician, the youth devoted himself for the next five years to reading the books in the doctor's library, mixing medicines, and accompanying the doctor on calls. Thus working, studying and learning by experience, he laid the foundation for the brilliant work he was to accomplish in the College of Medicine at Paris, where he enrolled in 1799.

Young Brute excelled in mathematics, drawing, and philosophy, and he enjoyed music. After three years of earnest study, he entered a competition for the Corvisart Prize. This was an examination in two parts, one written and one oral, conducted by the principal doctors of the college. The 1100 students who wished to compete were given the written examination, but only 120 of the candidates qualified as contestants for the oral test. Following the second examination, Simon Brute de Remur was unanimously awarded the coveted Corvisart Prize, Oct. 26th, 1802. It is not clear just what the Corvisart Prize amounted to, but as Brute wrote in his Journal that he "sent it to his old teacher Dr. Duvall as a mark of gratitude," we may venture a guess that it was a sum of money.

A few months later, in the spring of 1803, Brute was graduated from the Medical School of Paris with highest honors. As a result of winning the Corvisart Prize and the publicity that accompanied it, the young physician came to the notice of Emperor Napoleon, and he was officially appointed Physician to the First Dispensary of Paris. However, he could not accept



the appointment because in the meantime he had determined to study for the Church, and soon entered the Seminary of St. Sulpice.

During these years in the seminary, young Brute was honored on several occasions. When Pope Pius VII came to Paris for the coronation of Napoleon Bonaparte, he received the student at a private audience. Later Simon was appointed to serve daily Mass in the Tuileries for Cardinal Fesch, uncle of Napoleon, in the presence of the Emperor.

After five years of study Brute was ordained in the parish church of St. Sulpice, on Trinity Sunday, June 12th, 1808. He immediately joined the Sulpicians under whom he had studied.

After ordination Father Brute was assigned as professor of theology in the Diocesan Seminary at Rennes. He was eminently fitted for teaching, but was imbued with a desire to work in foreign missions. This desire took definite form after a conversation in Paris with another member of the Society of St. Sulpice, Benedict J. Flaget who had just been appointed Bishop of Bardstown, Ky. By this time Brute's younger brother, Augustine, had been graduated from the Medical School of Paris. He had returned to Rennes and established himself in his profession, and married. Now the priest felt that he could leave his aging mother in care of his brother, and choose freely his own future. Influenced by the advice of Bishop Flaget, Brute decided to offer his services to the American missions. On June 10th, 1810, he sailed for the United States in company with Bishop Flaget and other religious.

The next twenty-four years were spent at St. Mary's Seminary in Baltimore, and at Mount St. Mary's near Emmitsburg, Md., as professor, vice-president and president of Mount St. Mary's College. Early in this period Father Brute made the acquaintance of the foundress of the first American community of the Sisters of Charity, Mother Elizabeth Seton. Her small foundation was located at St. Joseph's Valley, two miles distant from Mount St. Mary's. Later he became the spiritual advisor and confessor of Mother Seton, and continued in that capacity until her death in 1821.

The appointment as president of St. Mary's College came late in 1814, and Father Brute soon made plans to visit Europe in hope of interesting young clergy in the American missions. The month of April and most of the month of May 1815 were spent on the high seas enroute to his homeland. He welcomed this opportunity to visit his mother in Rennes, and to make arrangements to have his collection of books sent to the United States. Again in 1824, following the death of his mother, Father Brute journeyed to France, and brought back with him a group of missionaries and funds collected abroad.

The Second Provincial Council of Baltimore, meeting in 1833, petitioned Pope Gregory XVI to create a new diocese in the United States, to include the state of Indiana and part of Illinois, with the diocesan seat at Vincennes, Indiana, and recommended the appointment of Rev. Brute de Remur as its first bishop. This plan and assignment had been in prospect for several years, and always Father Brute had resisted the entreaties of his friends and superiors and begged them not to present his name. His reasons were sound as he honestly stated them: his advanced age; his frail health; his imperfect English—his pronunciation was extremely poor as he had lost his teeth at an early age. He cited his inaptitude for public life after thirty-five years in seminaries; his poverty, for he had given all his means and all he could solicit to the seminary; his French citizenship—he was not even an American citizen. But in spite of all these reasons, he was nominated by the Council and appointed by the Sovereign Pontiff.

Secluded as Brute's life had been with all his adult years spent in colleges and seminaries, his friends in civil life recognized this humble retiring priest as a scholar of high degree. John Quincy Adams, sixth President of the United States, stated that Brute was "the most learned man of his day in America."

The new diocese of Vincennes covered a vast uncharted territory with roads little more than widened trails through the forest. The climate of the mid-west was not one to stimulate a frail constitution. Nevertheless, in a spirit of obedience, the new bishop accepted, with a determination to devote himself zealously to his new charge despite handicaps.



A fac-simile: Sketch of the Church.  
1836, by Bishop Bruté.

The Bishop's "Palace" and Cathedral





The date of his consecration was suggested by his old friend Bishop Flaget of Bardstown. It was Oct. 28th, 1834, the feast of his patron St. Simon. Enroute to St. Louis where he was to be consecrated in the new cathedral by Bishop Rosati of that diocese, Brute stopped at Bardstown for his retreat; then, in company with Bishop Flaget and others, he proceeded to St. Louis, passing through Vincennes "half incognito," as he wrote afterward.

He returned to Vincennes, his new home, about noon on Wednesday, Nov. 5th. His installation took place in St. Francis Xavier Cathedral the same evening. He found his "Bishop's Palace located near the cathedral, resembled a peasant's cottage—a small two room house measuring 25 x 12 feet, scantily furnished, wanting in many essentials, while comfort was unknown." He was obliged to care for his household duties himself because the living quarters were too small to accommodate a servant. Everything associated with the Catholic population of the town and vicinity bespoke extreme poverty, and no preparation had been made for the support of the bishop. He even had to buy firewood two weeks after his installation. Nevertheless, he threw himself into the business of visitation of his diocese only a few days after his arrival, and proceeded to make long trips on foot and horseback, by wagon, stage and riverboat, never sparing himself for a moment in the work before him.

The Bishop himself described his cathedral as "a plain brick building, 115 feet long and 60 feet broad, consisting of four walls and a roof, unplastered and not even whitewashed—no sanctuary—not even a place for preserving the vestments and sacred vessels." For this vast diocese there were but two priests beside himself.

Less than a year after his consecration, Bishop Brute started on his third trip to France, as he needed missionaries and money for his work in the new diocese. He visited many cities in Europe, including Rennes, Paris, Lyons, Geneva, Florence and Rome. Here he was received affectionately by the Holy Father, who requested a report on the American Missions, and

presented him with a rich donation for his diocese. Returning northward, Bishop Brute made a trip to Vienna where he had some friends. He was courted by nobility, by the learned and pious, and treated with great respect by the imperial family. The Empress of Austria and Prince Metternich, the foremost diplomat in Europe, took the liveliest interest in his accounts of the American missions, and loaded him with favors. The missionary Bishop says in his notes, that he found himself bewildered in the midst of such honors, and very much out of place in the courts and among the grand personages with whom he came in contact.

His efforts were blessed with success in many ways, and after an absence of more than a year, he returned to his diocese with nineteen missionaries and a substantial sum of money. This enabled him to open a Boarding School and a Day School for Young Ladies, and also a Free School for Girls. These he placed under the direction of the Sisters of Charity from Emmitsburg, Maryland. In the fall of 1837 he announced the opening of the Catholic College of Vincennes, with Eudist Fathers in charge, and a diocesan Seminary, and a College for seculars.

In 1838 Bishop Brute requested that his valuable library, which he had left at St. Mary's College, Emmitsburg, Md., be sent to him. When the books were received at Vincennes, he was eager to make them available for use of his students and clergy and to have them at hand for his own use. Apparently the rectory was not completed at this time, for he placed them in his own bedroom, "encumbering the large room, in shelves from top to bottom, around, in the middle, everywhere, leaving only a narrow passage to the door." These books were the nucleus of the present priceless collection in the Old Cathedral Library, which was built by Brute's successor.

Within the short period of five years Bishop Brute accomplished wonders in his wilderness diocese. Before his death he had built 27 churches ("four more building") and founded 30 other mission stations; he had 25 clergymen, 20 ecclesiastical students in the Theological Seminary, and the Catholic



College for young men had a student body of 79. The Academy for young ladies registered an attendance of 65, and the Free School for Girls and the Free School for Boys included 75 pupils. He had engaged and established here two religious communities: Sisters of Charity, and Eudist Fathers.

The frail health of the Bishop could not long withstand the rigors of the damp and humid climate of Indiana. Apparently tuberculosis found an easy victim in this man who never spared himself, and who at best had little of the necessities and no comforts of life. Pioneer travel accommodations gave him no rest. In one short period of less than a month the Bishop travelled over 900 miles, partly by stage, and 300 miles in an open wagon, regardless of weather. The long and arduous trips necessary for the visitation of his diocese, and attendance at the Provincial Council at Baltimore, together with his European trip, wore down his physical strength to a minimum.

Bishop Brute returned to Vincennes from his last journey May 17th, 1839, ill and spent. With great effort he offered the Holy Sacrifice of the Mass on Trinity Sunday, the 31st anniversary of his First Mass in the Chapel of the Blessed Virgin at St. Sulpice in Paris. He was so weak it was necessary for two of his clergy to support him at the altar. Realizing for some months that his life was nearing its end, he had asked his Archbishop to appoint Rev. Celestine de la Hailandiere, now in France in behalf of the diocese, coadjutor.

Having given direction for his funeral and made final provisions for the temporalities of his diocese, Bishop Brute died at 1:30 in the morning of June 26th, 1839. He was buried under the sanctuary of his cathedral after a funeral Mass at six o'clock Friday morning, June 28th.

The cathedral was appropriately draped for the occasion by the Sisters of Charity. The pulpit from which the deceased Bishop had so many times addressed his flock, was covered with red velvet. The Requiem High Mass was celebrated by Rev. Simon Lalumiere, the first native of Vincennes and of the diocese to have been ordained to the priesthood. He delivered

a touching and scholarly eulogy. Describing the funeral, he wrote later: "We had the most beautiful funeral that was ever in Vincennes, and probably in the west."

All business in Vincennes was suspended that day; public offices were draped in mourning. More than 1200 people joined the cortege as it passed from the rectory, through the principal streets and drew up at the door of the cathedral. The Board of Trustees of the Borough of Vincennes passed resolutions "that they attend the funeral . . . in a body and wear crape on left arm in attending the funeral and for a space of thirty days." The Vincennes Historical and Antiquarian Society likewise passed resolutions, on motion of Judge Law, "that this society as such will, with their badges, attend the funeral of the deceased . . . in testimony of their respect for his loss, and will wear crape on their arm for a space of thirty days."

In the late summer of 1840, under the direction of Bishop Hailandiere, the floor of the sanctuary of the cathedral was raised and the ground under it excavated to make room for a chapel designed as a suitable sepulchre for the bishops of Vincennes. The remains of Bishop Brute were removed from the first burial place, and re-interred directly behind the altar in the Chapel of the Bishops.









Bishop Hailandiere

CELESTINE RENE LAURENT  
GUYNEMER DE LA HAILANDIERE

Second Bishop of Vincennes

1798-1882

Celestine Rene Laurence Guynemer de la Hailandiere was born May 2d, 1798 at Comburg, Brittany, France. When a small child his family went to reside in Rennes, the capital city of Brittany. The boy's early education was entrusted to a priest who prepared him for his First Communion, after which he commenced a course of classical studies. At nineteen he had studied law, and was admitted to the bar.

About this time young Hailandiere made his entrance into business, and from the first he displayed such talents, force of character, and aptitude for affairs that he attracted considerable attention. A prospect for a brilliant future presented itself before the youthful lawyer. The throne of France was occupied by the legitimate king, Louis XVIII, and as the family of Hailandiere had long been known for their devotion and steadfast adherence to the royal cause, they had high social standing and favor with the crown. This same family was still more conspicuous as unswerving Christians; thus the son likewise was imbued with Christian sentiments.

In 1822, at the age of 24, Hailandiere attended a mission preached by the Fathers of the Faith. Suddenly, to the astonishment of his family and friends, he resolved to give up the world and renounce all hope of human preferment. At that very moment Richelieu, the minister of Louis XVIII, offered him the office of Substitute for the King's Attorney for the Department of Ille-et-Vilaine. This he refused, but was appointed without his consent as Judge of the Civil Tribunal of Redon, a sub-prefecture and town of considerable importance. His father wished him to try out his professional vocation and urged him to accept the office. He complied with his father's wishes through a spirit of obedience, but shortly afterward submitted his resignation.

In October, 1822, Celestine Hailandiere entered the Seminary of Rennes and two years later was transferred to the Seminary of St. Sulpice at Paris. Ordained a priest May 28th, 1825, he returned to Rennes and served as a parish priest for ten years.

When Bishop Brute went to France in 1835, seeking assistants and funds for his Diocese of Vincennes, he went first to the Bishop of Rennes, and asked him to designate and release for the American missions, a priest who could at once be appointed his Vicar-General. Father Hailandiere now assistant at St. Germain, Rennes, was selected and accepted the post eagerly.

One year later, he and other clergymen who had offered their services for the Indiana missions, left Rennes in company with Bishop Brute. The intervening time had been spent in preparation for his new work. He had combined his efforts with those of his bishop, and appealed in Rennes, Lyons, Paris, for vestments, sacred vessels, alms and clergy. From Rennes they enlisted Father Corbe and Benjamin Petit, the latter a fine young lawyer who also renounced his worldly career, and asked as a special favor to be sent to the American Indians as soon as he was ordained. From Lyons came Michael Edgar Shaw, formerly an officer in the British army but now a student at St. Sulpice; Rev. Julian Benoit, later Bishop of Ft. Wayne; and Rev. Maurice de St. Palais, who became the fourth Bishop of Vincennes.

When they left France for America they brought with them a large sum of money, and great stores of all kinds of supplies for the missions to which they were to be appointed. Rev. Hailandiere knew no English when he came to Vincennes but he was occupied with his duties of Vicar-General, and most of the parishioners were familiar with the French language.

Soon after Bishop Brute's return to Indiana, German immigrants began pouring into the midwest, and in 1838 he sent his Vicar-General to Europe to procure priests and students



who could speak the German language. The Bishop of Strassbourg granted him permission to enlist all the young men he could persuade to follow him.

While in Paris, Father Hailandiere received news of the death of Bishop Brute, and also of his own appointment as coadjutor with the right of succession. He was consecrated Bishop of the Diocese of Vincennes, August 18th, 1839 in the Chapel of the Sacred Heart in Paris. The new bishop sent to Vincennes a number of clerical students and several priests under the leadership of Rev. Augustine Martin, who had relinquished his post as Chaplain of the College of Rennes to volunteer for the missions, and who afterward became Bishop of Natchitoches, Miss. With this group was sent a large shipment of vestments, sacred vessels, books and supplies, which had been contributed by bishops and priests all over France, gifts from friends of the deceased Bishop Brute and his successor.

Bishop Hailandiere soon followed, bringing funds collected from various sources. Later when the priests were ready for the missions, they were given complete sets of vestments, necessary supplies, and a horse and bridle.

But it was not enough to have priests and material aid to organize congregations in the new and yet sparsely populated country which could not support itself. Bishop Hailandiere made arrangements which would ensure permanent educational establishments. He persuaded the Eudists in Rennes to send at their own expense, a group of priests to found St. Gabriel's College and to augment the faculty of St. Charles Seminary at Vincennes. The newly-founded Society of the Holy Cross assigned a company of brothers with a priest at their head, to establish a school for the education of boys. The Sisters of Providence, in France, chose six sisters to found a house of their own in the Diocese of Vincennes, and in the course of time to assume the education of girls, direction of orphan asylums, hospitals, etc.

The Bishop induced skilled workmen, whose equal was not to be found in the western settlements, to follow him. This

group included Prosper Eluere, an iron worker of great ability. An example of his fine craftsmanship may be seen in the communion rail at the Old Cathedral. Also came Jean Marie Marsile, from St. Servan. He was, in France, a noted architect, and here in Indiana he built the village church at St. Mary of the Woods, St. John's Church in Vincennes, and distinguished himself with beautiful churches and buildings in other cities of the diocese.

Bishop Hailandiere possessed a marvelous faculty of foresight in planning for the future of his diocese. Realizing that at some remote time in the future it might be necessary to remove the seat of the diocese from the little town of Vincennes, he asked permission of Rome to choose another site. This granted, he purchased property in several promising locations in the state (Indianapolis, South Bend, Lafayette and others) and waited for signs of growth and indications of future prosperity.

In selecting religious orders for his establishment, the Bishop had chosen well. The priests and sisters he had brought from France were eager to work for him in the broad field of missions.

He envisioned a healthy expansion of the Church in Indiana. He planned with remarkable wisdom, but a peculiar characteristic in his personality retarded development of his program. A good executive needs not only foresight and plans and assistants. He needs that quality of leadership which will chart the course, then supervise, guide and encourage his laborers.

The Bishop's greatest fault was his refusal to depend on his priests and superiors. "He seemed to think of everything, to look into everything and to watch over everything." This too often constituted interference with the work he had given others to do. He neglected nothing, attended personally to everything; he made plans and watched critically over their execution. Arbitrary orders to his clergy created a feeling of uneasiness and insecurity among them. Peremptory decisions

on conventual matters set him at variance with religious communities. Discontent and opposition gradually grew apace in his diocese.

No one was more aware of this than the Bishop himself. Realizing his own inability to avert the impending crisis, he yielded to the impulse to flee from it. In 1845 he made a trip to Rome where he petitioned Pope Gregory XVI to accept his resignation, and place Vincennes in more capable hands. The Holy Father hesitated to grant the request; rather, he encouraged the prelate to return and take up his work again with renewed courage; but on his return affairs went from bad to worse.

Hailandiere, keenly sensitive to the spirit of disaffection he was engendering, asked again, two years later, to be relieved of the burden of the administration. He sent petitions to Rome asking that he be permitted to resign his see. This time his resignation was accepted.

At this point the Bishop's health was shattered by the conflicting emotions which this great step had aroused in his heart and mind, but he remained in Vincennes long enough to assist in the consecration of his successor, the Right Rev. John Stephen Bazin, October 24th, 1847. Two weeks later he left for New Orleans to spend the winter with Bishop Blanc, there to recruit his health. The following June, enroute to New York to embark for France, he learned of the death of his successor.

Back in his native country, Bishop Hailandiere retired to his castle Triandin on a family estate which yielded him but a modest income. His private funds had been considerably reduced by his heavy drafts on his brother during his sojourn in Indiana. He devoted himself completely to his religious life and followed strictly the regulations of the Church in his daily Mass, recitation of the Divine Office, and always practiced the exercises of piety. He slept on straw to the end of his life, and in summer and winter rose at four in the morning for early Mass. In his retirement he helped neighboring bishops, and saved from his scanty income to assist his old

diocese. He laid aside enough to send handsome gifts of vestments and altar decorations to his nephew, Rev. E. Audran, a priest in the Vincennes diocese, and within the year of his death sent Bishop Chatard of the Diocese of Vincennes, a gift of \$750.

Bishop Hailandiere died May 1st 1882, at the age of 84, after a long illness during which the Archbishops of Rennes and Laryssa and the Bishop of Orleans visited him to give him comfort and consolation, and to show by their personal attention their high esteem and respect. One of his last requests was that his bones should be brought to Vincennes and laid within the walls of his cathedral.

Temporary interment was made in the parish church of Comburg, his native town, on the 8th of the month, the Archbishop of Rennes officiating.

The story that the Bishop possessed large means was exaggerated. It is true that in his childhood his family had been wealthy, but political changes that came with the rise of Napoleon had brought about near poverty to all Royalists. The family chateau was built of fine granite with stately towers, but this and most of the estate had long since passed into other hands. He left but one brother, age 77, who was childless, and with him died the family name that had ranked among the nobility in the days of the glory of France.

Father Audran, pastor of St. Augustine's parish in Louisville, left for France the early part of October 1882, to accompany the remains to Vincennes. It was a strange homecoming after thirty-five years. Few of the deceased Bishop's clergy and friends were living, but the new generation paid honor and homage by their prayers at his bier in the Cathedral.

Long before the appointed hour of 10 o'clock Nov. 22d, 1882, St. Francis Xavier Cathedral was "filled to suffocation with eager yet sorrowful people." Twenty-five priests and three bishops were in the sanctuary. A Pontifical High Mass was celebrated by Bishop Elder, co-adjutor to Bishop Purcell of Cincinnati. Francis Silas Chatard, fifth Bishop of Vincennes,



gave the sermon. Finally the casket was borne to the crypt of the cathedral, and there consigned to the grave, its last resting place, under the sanctuary, beside his predecessor, Bishop Brute, and his successors, Bishops Bazin and de St. Palais.





Bishop Bazin

## JOHN STEPHEN BAZIN

Third Bishop of Vincennes

1796 - 1848

John Stephen Bazin was born Oct. 15th, 1796 at Durene in the Archdiocese of Lyons, France. He was educated there and ordained in the Cathedral of Lyons, July 22, 1822. He became a member of the Order of the Fathers of Mercy, a congregation of missionary priests, and distinguished himself as a preacher and teacher.

In 1826 Rev. Michel Portier, a native of France and former professor in the Seminary of Lyons, was consecrated Bishop of Mobile, Ala. His diocese embraced a vast and vaguely defined area which included "the state of Alabama and the Floridas." As he was without priests or resources of any kind, he embarked for Europe to obtain assistance. He appealed to the missionary spirit and charity of the ecclesiastics of southern France to come to his aid and help establish the Diocese of Mobile. One priest who responded to the call was John Stephen Bazin, a former pupil of the Bishop of Mobile while he was a professor in the Seminary of Lyons. He volunteered for the American mission but he remained in France another year until he had acquired a mastery of the English language. When he arrived in Mobile late in 1830, he spoke English fluently and could serve the English speaking parishioners as well as the French.

Father Bazin proved to be an invaluable and trusted assistant and rendered important services in establishing the Diocese of Mobile. The Bishop now had five priests to minister to a diocese about half as large as France, and also to maintain a college and a seminary. Spring Hill College had been opened early in the summer of 1830. Now Father Bazin was pressed into service. When he entered upon his duties as director, professor of theology and philosophy, and procurator for the College and Seminary, there were twenty-four students excluding the seminarians. When not engaged in teaching or

the hundred little odd jobs of a procurator, he was busy helping clear the land and cultivating the gardens and the orchards.

The zeal of his pastoral heart could not be quenched by these temporal duties. He found work to do among the people living in the neighborhood of Spring Hill. Given the further responsibility of the presidency of the College, Bazin served in this office from 1832 to 1836 when he was made vicar-general to replace Rev. Mathias Loras, who had been named first Bishop of the Diocese of Dubuque. In this capacity the priest's zeal was especially apparent. His interest in religious education and in the welfare of the orphans led him to organize an orphan society whose members engaged in charitable activities in behalf of the homeless children of Mobile. Through the personal appeal of Father Bazin, the diocese obtained Christian Brothers to take charge of the orphan boys. He superintended the building of the Immaculate Conception Cathedral, and many orphanages, schools and other institutions both in and out of Mobile.

In 1846 as Vicar-General, he was sent to France to choose and engage a teaching order to direct Spring Hill College. He was fortunate in persuading the Jesuits to assume this charge. Thus he built a firm foundation for Catholic education in the diocese.

Upon the resignation of Bishop Hailandiere, in 1847, Rev. John Stephen Bazin was appointed Bishop of the Diocese of Vincennes. Early in October he started north to his new home. On the 24th he was consecrated in St. Francis Xavier Cathedral, Vincennes, by Bishop Portier. Archbishop Purcell of Cincinnati preached an eloquent sermon as he had when Bishop Brute was installed ten years earlier. The cold rain was most unfavorable to the ceremonies. Nevertheless the Cathedral was crowded to its capacity. Great preparations had been made by the congregation and the clergy. A choir and musicians came from Evansville at the invitation of the bishop-elect, to sing the Mass composed in part by their pastor, Rev. Anthony Deydier. Present also at the consecration was Father



Badin, the first priest ordained in the United States, now in his 96th year, having served in the Mississippi valley fifty-four years. At vespers that afternoon the new Bishop addressed his flock in a touching and affectionate discourse.

Great expectations were reasonably entertained of Bishop Bazin's management of the affairs of the diocese, based on the splendid record he had made as vicar-general of the Diocese of Mobile. He gave emphasis to these expectations in his first and only pastoral letter addressed to the clergy and laity. He wrote: "Having been inured for many years to the missionary life, I feel ready, in spite of my advanced age, to share with you all the hardships of the ministry . . . "

Continuing now in his own diocese his former interest in education, Bishop Bazin immediately appointed his Vicar-General, Rev. Maurice de St. Palais, as Superior of the re-organized St. Gabriel's College, which now had an enrollment of forty students, a secular college and a day school.

Under the kind and patient direction of the new Bishop, the dissatisfaction and unrest that had grown between the former bishop and his clergy and teachers, was adjusted and all departments were very soon progressing in a normal course.

Having spent his entire life in the mild climate of southern France and the Gulf States of America, the health of the Bishop declined during his first winter in Indiana. The Lenten season found him quite frail, but still taking his turn at preaching. When young Father Audran was too ill to preach, the Bishop substituted for him. Although he had a severe cold, he was out daily looking after his schools and property. He was superintending the work at Highlands, where he planned to locate permanently the theological seminary.

On the eve of Palm Sunday, the ailing bishop spent nine hours in the cold confessional. While there he became feverish and was obliged to go to bed. Drs. Baty and Thomas used all their skill, but pneumonia developed and they were helpless.

Mother Theodore Guerin, Superior General of the Sisters of Providence of St. Mary of the Woods, had arrived in Vincennes the evening before the Bishop was stricken. She and a companion were starting on the visitation of their schools. Her account of that following week and a half, in her correspondence with her Sisters at home and in France, is the only report on the Bishop's illness and death.

Mother Theodore wrote that she was called "to open a vein" for the Bishop, as the custom of bleeding a patient was one of the few so-called remedies in illness at that time. She helped with his care during the days that followed and, with her companion sister, was present at his deathbed with Father Chasse, a professor at the seminary, Father St. Palais who had been appointed administrator of the diocese by the dying prelate, and Dr. Thomas. Later she "helped prepare a mortuary chamber for him where he was exposed to the veneration of the faithful."

Bishop Bazin died at 6:20 on the morning of Easter Sunday, April 23, 1848. The news of his death brought sorrow to clergy and laity alike. By his lovable characteristics he had endeared himself to all. The priests and sisters had found in him a confident co-worker; the laity a kindly father and friend. To Mother Theodore his outstanding virtues were "a profound humility and an immense charity. Especially in his last moments these two virtues shown with greatest lustre." His last words were: "I hope only in God."

On Thursday, April 27th, 1848, Archbishop Kenrick of St. Louis officiated at the solemn funeral service. The remains of Bishop Bazin were laid beneath the sanctuary of the Bishops Chapel under the Cathedral, near the tomb of Bishop Brute.

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Bishop St. Palais



## JAMES MARIE MAURICE D'AUSSAC DE ST. PALAIS

Fourth Bishop of Vincennes

1811 - 1877

James Marie Maurice d'Aussac de St. Palais was born Nov. 16th, 1811 at La Salvetat in the Diocese of Montpellier, France. He was the son of Joseph d'Aussac de St. Palais and Marie Louise Angelique de Raynaud des Pradels who, descended from very ancient and noble families, could trace their ancestral lines back through the centuries. The title of "La Salvetat de Pont de Saint Palais" was conferred on one of the ancestors in the twelfth century for heroism in the defense of the bridge leading to the episcopal palace of the Diocese of Montpellier.

Both families were very wealthy and took a prominent and active part in public affairs. Many members acquired fame and distinction in the military service of their country, in the Crusades, and in the long and bloody wars against the Moors. His mother's family had given many members to the service of religion and her own children carried on the tradition. Three daughters entered the convent of the Sisters of Charity, and Maurice studied for the priesthood.

With the consent of his parents, Maurice de St. Palais entered the minor seminary of St. Nicholas of Chardonnet in Paris, and after completing his classical studies there, went to the well known Seminary of St. Sulpice. About the time of his ordination, May 28th, 1836, he met Bishop Brute who was seeking priests for his infant diocese. Father St. Palais volunteered for the Indiana missions and, with 17 others, left France the next month.

The next ten years saw the young priest doing pioneer work in and around Chicago, Logansport, Loogootee and Madison. When Bishop Bazin was consecrated Bishop of Vincennes in 1847, he appointed Father St. Palais his vicar-general and

superior of the ecclesiastical seminary of Vincennes. On his deathbed the Bishop appointed St. Palais administrator of the diocese during the vacancy of the see.

From this important office, the administrator was advanced to that of Bishop of Vincennes, by appointment from Pope Pius IX, and on January 14th, 1849, he was consecrated by Bishop Miles of Nashville, in St. Francis Xavier Cathedral, Vincennes.

In his first pastoral letter (October 1849) he disclosed the subjects that would receive his special attention and care during his episcopacy. The most prominent among these was the care and protection of the orphans, a project started by his predecessor, Bishop Bazin. This promise he carried out to the fullest extent, continuing throughout his long prelacy. The summer and fall of 1848 marked a period of a terrible epidemic of cholera in the midwest, and many children were left orphans when their parents were stricken. In October of that year the Bishop established an Asylum for girls in Vincennes, and within the next year or two, one for boys, with an enrollment of forty boys of many nationalities. All these children were under the care of the Sisters of Providence from St. Mary of the Woods. The following Christmas the Bishop asked for a special collection in all churches of the diocese, for the orphanages. This custom has always been continued in the diocese.

In 1849 when Bishop St. Palais was appointed to the see of Vincennes, he had about thirty-five priests to assist him throughout the state in fifty chapels and churches. In 1857 the northern portion of the state was declared the Diocese of Ft. Wayne. However, even with reduction in area and personnel, the Diocese of Vincennes counted one hundred and fifty-one churches and one hundred and ten priests at the time of the prelate's death in 1877.

Three times Bishop St. Palais journeyed to Rome: in 1849, 1859 and 1869. On his first trip he visited also Einsiedeln, Switzerland, and arranged for a colony of Benedictine priests and brothers to come to his diocese and establish a seminary. They arrived in 1852 and located at St. Meinrad, Ind.

At the time of his second visit to Europe, the Bishop was offered the honor of the Archepiscopal See of Toulouse, France, as a favor and recognition of the St. Palais family by Louis Napoleon, Emperor of France. The appointment was declined because his Diocese of Vincennes was dearer to his heart.

A number of European religious orders came at the invitation of the Bishop, to make foundations in Indiana. These include, besides the Benedictine Fathers at St. Meinrad, the Franciscan Sisters at Oldenberg, the Fathers of the Order of Minor Conventuals at Terre Haute, the Brothers of the Sacred Heart; also the Benedictine Sisters, the Daughters of Charity, the Sisters of the Good Shepherd, the Little Sisters of the Poor, the Ursulines and the Sisters of St. Joseph.

Bishop St. Palais had the happy faculty of blending mildness with firmness. His administration was uniform and regular. He did not attempt to push matters, but let everything take its course and simply guided and controlled it as it was carried along by the logic of events. He was loved by all, particularly by the children wherever he went, and above all by the orphans for whom he provided so well.

The Bishop's death was most unexpected. He had gone to St. Mary of the Woods and taken part in the graduation exercises of the academy on June 27th, 1877. The following morning on rising at five o'clock, he was stricken with paralysis and died at four in the afternoon. The next day his body was returned to Vincennes. The city was in mourning. At five o'clock in the afternoon all business houses on Main Street closed their doors, and a vast concourse of citizens, estimated at not less than 4,000, proceeded to the railway station to receive with becoming respect the mortal remains of their Bishop.

"At fifteen minutes before six, the train on the Evansville & Terre Haute Road, appropriately draped in a profusion of black, moved among the sorrowing crowd, and the casket containing the corpse was received by the priests and committees.

Rev. Father Audran, who for a number of years was the priest in charge of St. Francis Xavier Church . . . officiated at the short, solemn offices of the dead, assisted by Rev. Fathers Mossett, Doyle and a number of others. . . ."

The following gentlemen acted as pallbearers: R. J. McKenny, Mayor William B. Searight, H. A. Foulks, Pierre Boyer, John Ebner and William Nugent. Four black horses caparisoned with black cloths, led by Ed. Breivogel, L. Weisenberger, John LaCroix, and Frank Bayard, drew the hearse.

"The procession of sorrowing friends was preceded by the company of priests above mentioned, chanting the solemn prayers appointed by the church for the dead. Immediately after the hearse came the Rev. Fathers Bessonies of Indianapolis, Chasse and McBarron of St. Mary's, and McEvoy of Terre Haute, and a number of Sisters of Providence who had accompanied the remains from Terre Haute. Then the following societies and fraternities wearing badges of mourning, with their banners draped in the same sombre hue of woe: Children of Mary, Ladies Altar Society, Hibernian Benevolent Society, Boys' St. Alois Society, Holy Angels Society, St. Aloisius Society, St. Ann's Society, St. John's Benevolent Society, St. John and St. Xavier congregations and citizens.

"The procession moved down Main Street to Second Street and the casket was carried to St. Rose Chapel on South Second Street, where the remains lay in state until Sunday morning at High Moss, when they were removed to the Cathedral and there remained until Tuesday morning at 10 o'clock. Thousands of his friends visited his bier. On July 3d, a solemn Requiem Mass was celebrated by Archbishop Purcell of Cincinnati, assisted by Bishop Baltes of Alton, Bishop Foley of Chicago, Bishop Spaulding of Peoria, Bishop Dwenger of Ft. Wayne, and more than a hundred priests. Bishop Dwenger delivered the funeral oration.

"The church for the occasion was draped heavily in mourning and elaborate floral decorations and other artistic preparations had been made. Sixty-six candles burning near the cof-







Chapel of the Bishops in the Crypt

fin indicated the Bishop's age. Traced in flowers over the magnificent catafalque were the words "Our Father" and "Father of the Fatherless."

Special trains from Evansville, Terre Haute, Washington and Indianapolis carried thousands of friends from all parts of the state, and neighboring states, to Vincennes, to pay homage to the revered Prelate they loved and honored. "The funeral procession was the most imposing of any that Vincennes had ever witnessed, or probably ever will witness," wrote an observer. It formed at St. Rose Chapel and escorted the hearse drawn by six horses draped in the insignia of the deceased, through the principal streets of the city to the Cathedral. A number of Catholic societies, an archbishop and four bishops and a hundred priests, sixty-one carriages, the Sisters of Providence, the pupils of St. Rose Academy, the orphan children and a great number of people followed the hearse bearing the mortal remains of the beloved prelate to their last resting place. After the solemn ceremonies were concluded, the casket was carried by clergymen from the church to the crypt, and there buried beside his predecessors beneath the sanctuary.

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With the death of Bishop St. Palais, 1877, the pioneer period of the Church in Indiana came to an end. The work of establishing the Church in Indiana and Illinois had been accomplished. Much remained to be done; but it will never be completed, for the Church is a living entity, growing and expanding to the end of time.

The four French prelates were the pioneers who brought consolation to the early French Catholics and later to immigrants of many nationalities, and the Faith to the native Indians and thousands of Americans who heard and accepted the true teachings of Christ.

The Church provided free education in the Diocese of Vincennes more than twenty years before the public school system was established, and opened benevolent institutions many decades before state sponsored charities came into being.

When Bishop Brute was appointed in 1834 the Catholic population of his diocese (which included the whole state of Indiana and a third of Illinois) was approximately 50,000 according to his rough estimate. Forty-three years later, at the death of Bishop St. Palais, the Catholic population of the diocese (now comprising but two-thirds of the state of Indiana) was 90,000. Within the original boundaries of the see, we may guess the figure to have been around 200,000. The increase was due to births, immigration and conversions. This figure stands, a glorious monument to the zeal and ability of the bishops and priests.













